

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

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## TERMS.

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## MISSIONARY INTELLIGENCE.

From the Baptist Magazine for October.

### GERMANY.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.  
Candidates for church membership—City holiday—  
Baptisms.

April 28, 1839. Lord's day. Our evening  
service was well attended. Commenced a new  
course of instruction with about fifteen catechu-  
mens, most of whom give pleasing hopes that  
ere long they will be united with us in the bonds  
of the gospel. May the eternal Spirit lead them  
into all truth, and establish them on the Rock of  
ages!

May 4. A new candidate for church mem-  
bership offered himself to-day. The conversation  
with him proved highly satisfactory. His views  
of divine truth and his experience are such as  
prove that Christ has become to his soul "the  
altogether lovely." He had found peace through  
the blood of Christ, and since then his heart had  
been filled with love to him, his laws, and his  
people; and he now felt constrained to follow his  
Lord in all his appointments.

5. One of our brethren has just returned  
from a tour into Hanover, on which he distributed  
about 1200 tracts, and enjoyed many oppor-  
tunities of conversing with the people. At V—  
he made the acquaintance of a poor watchman,  
who has been raised up by the Lord as a witness  
for the truth. He has, through the remarkable  
leadings of divine Providence, been permitted to  
instruct a considerable number of poor children,  
whom none of the schoolmasters in V—  
would admit into their schools; and as the civil  
authorities were soon convinced that our friend  
was really interested in the welfare of the chil-  
dren, they not only permitted him to continue  
the instruction to the few children he had gathered  
around him, but from time to time sent him  
some themselves, so that during the winter he  
has now generally from forty to fifty, to whom  
he tells the simple but all-powerful tale, that  
Christ, the Son of God, came to save sinners.  
We shall furnish this interesting man with suit-  
able tracts, and encourage him in his work.

8. M—, the confessor, who a fort-  
night ago gave notice in the newspapers that his  
shop would be no longer opened on the Lord's  
day, and that the sale of cordials was discontinued,  
offered himself to-day as a candidate for  
baptism. He has been exposed to much opposi-  
tion and ridicule from his friends and relations,  
in consequence of his open and bold profession  
of the name of Christ; but it has only tended  
to confirm him in the truth, and he appears to be  
unspeakably happy in his Saviour, and is resolv-  
ed to adhere to him, and walk in all his com-  
mands, whatever may be the consequence.

Large quantities of tracts were sent, during  
the last eight days, into various parts of the  
country.

13. An interesting young woman from the  
city of Hanover, who has attended our meetings  
two or three times, called this afternoon to pur-  
chase a bible and obtain further direction how to  
flee the wrath to come. The word appears to  
have made a deep impression on her mind last  
Lord's day, and especially the prayer which we  
presented to God, that he would thunder his truth  
into the hearts of the ungodly among us. I  
cherish the blessed hope that the arrows of the  
Almighty have wounded her spirit; and if so,  
we know she will apply to none but the Physician  
of souls.

15. The greater part of my speech delivered  
at the anniversary of the Edinburgh Bible Soci-  
ety, in 1838, appeared to-day in a Lutheran peri-  
odical, headed, "Mirror of the Lutheran church;  
a speech delivered by J. G. Oncken, a Baptist  
teacher, at the anniversary of the E. B. S., in  
1838," with remarks and a challenge to prove  
what I had said in reference to the doctrine of  
consubstantiation, that it is soul-destroying. The  
remarks are generally as lenient as could be  
expected, and the notice taken of my speech  
can only tend to awaken a spirit of inquiry.

17. A man from P., in Hanover, about 90  
miles from this, arrived here to-day, with the in-  
tention of uniting himself with the church. He  
has been connected with the Moravians. He  
was more perfectly instructed in the ways of  
God, through one of our brethren from Olden-  
burg. From the conversation which I had with  
him, I am led to hope that he is a child of God,  
and that he may be made instrumental in the  
spread of the gospel in the dark part of Hanover  
where he resides.

Two hopeful individuals, husband and wife,  
applied this evening for admission to the church.  
The conversation I had with them was satisfacto-  
ry. The man, especially, appears to have just  
views and feelings of his character as a lost sin-  
ner, and of Christ as the only Saviour.

The good and faithful Shepherd is thus gather-  
ing into his fold the scattered children of God,  
notwithstanding the rage and malice of hell and  
earth. The Lord reigneth; let Zion rejoice!

Received a letter from a man in the Hartz  
mountains, in which he begs most earnestly for a  
good supply of tracts. I hope that our brother  
from P., alluded to, who lives at no great distance

from the Hartz, will form a connection with this  
individual, and that they will encourage each  
other in the good work.

19. Lord's day. The services were, both  
morning and evening, well attended. The young  
woman who called on me last week, apparently  
under deep conviction, was also present, and was  
much affected. I conversed with her after ser-  
vice, and my hope is still more confirmed that  
the Spirit of God is drawing her to the Saviour.

20. The thoughtless children of this world  
are keeping this as a holiday, and the city is al-  
most without inhabitants. Every road to the va-  
rious places of amusement is thronged with car-  
riages and foot passengers, and the houses of  
mirth and dancing are filled to excess; and all  
this is to commemorate the outpouring of the Ho-  
ly Ghost on the day of Pentecost. Awful delu-  
sions! What a contrast to the first Christians at  
Jerusalem, who excelled in the worship and  
praises of God their Saviour!

We, who do not also observe days and seasons,  
had also a holiday. We also had a day of plea-  
sure in the service of our God, and I hope we en-  
joyed, of a truth, a refreshing from the presence  
of the Lord. Seven converts were baptized this  
day. Nearly forty of our members accompa-  
nied them in the vessel, which was kindly lent  
us once before, and which afforded us most ex-  
cellent accommodations. We had a regular ser-  
vice in the hold of the vessel, where we were  
all pretty well seated, and enjoyed a sweet sea-  
son of communion with our God. We felt that  
we are his now, and could realize somewhat of  
the glory of being our Lord's forever. O how  
good, how blessed are all the ways of our God!

23. Our dear brother E., from P., left us to-  
day, after having communed with us at the  
Lord's table. His stay among us has been great-  
ly blessed to him, and I humbly trust he will be  
made extensively useful at the place where he  
resides, and the surrounding country. He is a  
saddler, unmarried, and travels much, as the  
farmers have their work done in their own  
houses. He will have many opportunities of dis-  
tributing tracts and bibles, and of conversing  
with the people. May the Lord be his strength,  
bless him, and make him a blessing.

### JESUS CHRIST THE CHIEF CORNER STONE.

When he is spoken of in the Scriptures in  
reference to his *duration*, he is called "the Rock  
of ages," signifying that he is from eternity,  
and that he will continue to live through eter-  
nity—as the author of our existence and the exis-  
tence of all mankind, he is called "the Rock  
whence we are hewn," our race having been  
wrought out by himself into the same glorious  
image—as the Saviour of the world, he is called the  
"rock of our salvation"—to the source of  
our Christian privileges, he is compared to the  
rock that followed the Israelites in the wilder-  
ness, and from which they were supplied with wa-  
ter—as our support in death, he is compared to  
that rock upon which a wise man built his house,  
when the winds blew, and the rains descended,  
and the floods came—as a protection to his peo-  
ple in another world, he is compared to "the  
shadow of a great rock"—in his mediatorial  
character, he is that stone which the great mass  
of the Jewish and Gentile builders have rejected,  
but who has become "the head of the corner"  
—the rock upon which the Church is built and  
the foundation of our salvation. Every scheme  
of religion which does not rest upon the atone-  
ment of Christ, rests not upon *fact* but *fancy*,  
not upon *revelation*, but upon *conjecture*, and all  
the hopes which are built upon either the merits  
of our own works, or on the abstract mercy of  
a just and holy God, have been amply termed "the  
dreams of a dream and shadow of a shade."

Jesus Christ is not only a "stone," but a "tri-  
ed stone." In erecting a costly and magnificent  
edifice, it is necessary to its durability that every  
block of the foundation undergo a thorough  
examination before it is laid in its place, lest ow-  
ing to some defect, it shall be unable to support  
the great weight that rests upon it. The whole  
Christian system has been thus examined and  
found to be faultless. The foundation of this  
system has been cemented together with the  
blood of the Saviour, and is composed of "tried"  
materials—his merits, his mercy, his promises,  
his power, and his love. Many faint and weary  
spirits, travelling to eternity under the burden  
of sin and affliction, have proved the foundation,  
and found it sufficiently strong to support them, with  
all their cares and fears and guilt, whilst every  
other foundation has crumbled under them.—  
Thousands and tens of thousands, in all ages and  
districts of this world, who have lived and died  
in full dependence upon this rock of our salva-  
tion, have lived happily and died triumphantly,  
whilst thousands and tens of thousands, who have  
lived and died in dependence on the world, have  
seen all their expectations dried up by the fires  
of a guilty conscience and the anger of God.—  
No one was ever heard at the hour of his depar-  
ture into eternity, to regret that he was a Chris-  
tian. Every soul which has been united to Christ  
by a living faith, can behold through the deep-  
ening and darkening shades of death, the bright  
and joyful visions of its everlasting home.

Again, Christ is said to be a "precious cor-  
ner stone." As the stone which lies at the  
foundation of the superstructure is designed to  
give support and strength to all its parts, so  
Christ, because he is the most important feature  
in the system of religion which he taught, and is  
the basis of the precepts, doctrines, and promises,  
which are contained in the gospel, is considered  
"the head of the corner," or "the chief corner  
stone." Without him every other ground of  
faith is worthless. He binds together all the  
stones in the Christian edifice. What is the val-  
ue of prayer, if it be not offered in his name?  
"No man," is his language, "cometh unto the  
Father but by me." He stands at the door of  
every passage to the kingdom of heaven. And  
what is the value of penitence without him? He  
alone hath power to forgive sins. He is our  
atoning and propitiatory sacrifice. Through his

blood we receive the remission of our sins.—  
And what is the value of the Scriptures, lost and  
ruined as we are, unless we enjoy the guidance  
of his convincing, sanctifying and saving Spirit?  
We may hear with a correct understanding and  
a comparative degree of pleasure, the truths  
which they contain, but if they are not "grafted  
inwardly in our hearts" by the power of his  
grace, they are as unproductive as seed sown up-  
on stony ground. And what is the value of all  
the ordinances of religion, unless he shall be re-  
ceived as the High Priest of our profession, to  
preside over us, to direct and guide our affections,  
to make those ordinances productive of good,  
and by them to prepare us for the higher and  
holier services of heaven? It is Christ that gives  
a real value to all these precious gifts, and fits  
frames together the whole spiritual building.

He is the corner stone, because he occupies  
the highest and most conspicuous place in the  
kingdom of God. He is the heir of all things—  
above all principalities, and powers, and thrones,  
and dominions—co-equal with the Father—and  
clothed with divine authority and dignity, and  
worthy of all worship and praise. He has a  
name which is above every name—"Emanuel,"  
"God with us." This is indeed the key of  
the arch. Take this away, and the whole super-  
structure falls.

He is the corner stone, because he is so promi-  
nent in the building, that men who are under the  
blinding influence of sin and unbelief, are liable  
to stumble against it. In consequence, therefore,  
of his possessing so exalted and conspicuous a  
place, projecting, as it were, across the way that  
leads to ruin, he is sometimes denominated in  
reference to the impenitent and unbelieving, "a  
stumbling stone" and "a rock of offence."

Again, he is called a "sure foundation." The  
world is a broken reed. It will not abide the  
hour of trial. Wealth, pleasure, honor, and  
even life itself, cannot be safely trusted. But  
the Christian, who rests upon this ground his ex-  
pectations of grace, of pardon, and salvation,  
will rest them upon good and solid ground.—  
"Other foundation can no man lay than that is  
laid, which is Jesus Christ." While this is in-  
deed a sure foundation, it is requisite, however,  
to build upon it, not "wood, hay, and stubble,"  
but a holy life—a life of devotedness to God and  
benevolence to man. We must rear up and or-  
nament the superstructure with every kind of  
spiritual grace—faith, virtue, godliness, brotherly  
kindness, temperance, patience, and charity,  
which is the top-stone of all. Perfect charity,  
resting upon Christ alone, will complete the whole  
building.—*Southern Church.*

### ENTIRENESS OF CONSECRATION.

Seven times did Whitefield visit America, in  
the prosecution of his great work of preaching  
the gospel, and the fatigues which he underwent,  
and the difficulties to which he was exposed, are  
almost incredible to the men of the present day.  
On one occasion he felt, as he really was, very  
unwell; but he rose at seven o'clock in the morn-  
ing, rode fifty miles on horseback and then  
preached to 5,000 people. On one of his jour-  
neys, which continued for several weeks or  
months, we are informed, that he preached two  
or three times every day; and on one occasion,  
he preached seven times. Sometimes he was al-  
most dead with heat and fatigue. On one of his  
journeys he was lifted upon his horse, unable to  
mount otherwise, and then rode to the place  
where he was to preach. After preaching, he  
was obliged to be taken into a house and laid up  
on three chairs. He, about this time, expressed  
his feelings in this way:—"The more we do for  
Jesus, the more we may do. I sleep and eat but  
little, and am constantly employed from morning  
till midnight, and yet my strength is daily re-  
newed. Oh, free grace, it fires my soul, and  
makes me long to do something for Jesus. It is  
true indeed I want to go home, but here are so  
many souls ready to perish for lack of knowl-  
edge that I am willing to tarry below as long as  
my Master has work for me." He considered  
that he was brought to very short allowance  
when he could preach only once a day, and three  
times on a Sunday. "I want," he said, "more  
tongues, more bodies, more souls for the Lord  
Jesus. Had I 10,000 he should have them all."

At another time he writes in his journal, by  
preaching always twice, once thrice, and once  
four times in a day, "I am quite weakened, but I  
hope to recruit again. I am burning with a fe-  
ver, and have a violent cold; but Christ's pre-  
sence makes me smile at pain, and the fire of his  
love burns up all fevers whatever."

Such toils and fatigues as those he endured  
produced their effects upon his frame. His body  
became diseased, and yet under the pressure of  
disease, he determined to prosecute his work.—  
He would not rest; he would wear out. About  
ten years before his death, we are told his con-  
stant work was preaching about fifteen times a  
week, which with a weak appetite, want of rest,  
and much care, reduced him to a state of great  
bodily weakness; but yet, even then, he says,  
"The joy of the Lord is my strength, and my  
greatest grief is, I can do no more for him who  
has done and suffered so much for me." In the  
year 1732, when he was weak, and much trou-  
bled with asthma, he still preached four or five  
times a week, and now and then was able to take  
the field, as he called it; "Mounts," says he "are  
the best pulpits; and the heavens are the best  
sounding boards; oh! for power equal to my will,  
I would fly from pole to pole to proclaim the ever-  
lasting gospel of the Son of God!"

Only one week before he died he writes, "I  
was ill on Friday that I could not preach. Well,  
the day of release will shortly come; but it does  
not seem yet; for by riding 60 miles I am bet-  
ter, and hope to preach here to-morrow. I trust  
my blessed Master will accept these poor efforts  
to serve him. Oh! for a warm heart!" On the  
day before he died, a friend observing him more  
uneasy than usual, said, "Sir, you are more fit  
to go to bed than to preach," to which Mr. White-  
field answered, "True Sir," but turning aside he

clasped his hands together, and looked up and  
said, "Lord Jesus, I am weary in thy work, but  
not of thy work; if I have not yet finished my  
course, let me go and speak once more for thee  
in the fields; seal thy truth, come home and die."  
He went out, he preached in the fields; it was  
his last sermon, he came home and died.

### From the N. Y. Evangelist. THE FASHIONABLE CHRISTIAN.

"O treacherous conscience! while she seems to  
sleep  
On rose and myrtle, lul'd with Syren song;  
While she seems, nodd'ng o'er her charge, to drop  
On headlong appetite the unslacken'd rein,  
And give us up to licence, unrecalled,  
Unmarked;—see, from behind her secret stand,  
The sly informer minutes every fault,  
And her more durable than leaves of brass,  
Writes our whole history; which death shall read  
In every pale delinquent's private ear;  
And judgment publish; publish to more worlds  
Than this; and endless age in groans resound.  
—Such that sleeper in thy breast;  
Such is her slumber; and her vengeance such,  
For slighted counsel: such thy future peace!  
And think'st thou still thou canst be wise too soon?"  
Young.

I always expect that ladies of fashion will  
take pleasure in the things which they pursue.  
Their hearts are set upon the pleasures of earth,  
and it is not surprising that they should seek to  
gain them. When I see them clothed in fine ap-  
parel, and faring sumptuously every day, exhib-  
iting their costly robes and splendid ornaments,  
I am not surprised. These they seek, and these,  
and only these, they desire. But when I see a  
professing Christian manifesting the same spirit  
and affections, I am filled with wonder and  
amazement. What! I exclaim: Can one serve  
two Gods! Can this individual take pleasure  
in this vain show, and, at the same time have  
her affections supremely fixed on the Lamb of  
God? Can she take pride in her rings, and lace,  
and flowing robes, and at the same time ear-  
nestly pray for true humility? Can she sally  
forth with the giddy multitude in all the pomp  
and splendor of a lady of fashion, and yet pos-  
sess the meek and gentle spirit of the Lamb?—  
Can she spend so much of her precious time in  
preparing her gorgeous attire, and at the same  
time pray for the speedy triumph of the cross?  
Can she yield herself up to the pursuit of things  
present and perishing, and at the same time ex-  
ercise the spirit of supreme attachment to the  
cause of redemption? Can she weep and mourn  
over the abominations of the land—can she be  
a blessing to her family, to the church, and to  
the world, and at the same time spend more time  
in arranging her shawl or bonnet strings, before  
going to church, than she does in preparing her  
heart for the solemn duties of the sanctuary?  
Can she shed a sacred and sanctifying influence  
over the circle in which she moves, and at the  
same time feel happier in her drawing room than  
in her closet? Can she rejoice in the consolations  
and kindnesses of earthly friends more than  
in the kindness of God and the consolations of  
his love, and yet never suspect the deep decep-  
tion of her heart? Can all this, and much more  
be the case, and still she be a true Christian?  
Never! no, never! And yet, multitudes of such  
are indulging in dreams of blissful immortality!  
Oh! woman, whosoever thou art, living at rest,  
and secure, wrapt in unconscious delusion, rouse  
thee from this awful slumber, and seek thy God!

D. E. J.

### THE REWARD.

A minister in the early part of the seventeenth  
century, was preaching before an assembly of  
his brethren, and in order to direct their atten-  
tion to the great motive from which they should  
act, he represented to them something of the great  
day of judgment. Having spoken of Christ as  
seated on his throne, he described him as speak-  
ing to his ministers, examining how they had  
preached, and with what views they had under-  
taken and discharged the duties of the ministry.—  
"What did you preach for?" "I preached,  
Lord, that I might keep a good living that was  
left me by my father; which, if I had not entered  
the ministry, would have wholly been lost to me  
and my family." Christ addresses him, "Stand  
by, thou hast had thy reward." The question is  
put to another, "And what did you preach for?"  
"Lord, I was applauded as a learned man, and I  
preached to keep up the reputation of an excel-  
lent orator, and an ingenious preacher." The  
answer of Christ also is, "Stand by, thou hast  
also had thy reward." The Judge puts the ques-  
tion to a third, "And what did you preach for?"  
"Lord," said he, "I neither aimed at the great  
things of the world, though I was thankful for the  
conveniences of life which thou gavest me; nor  
did I preach that I might gain the character of a  
wit, or of a man of parts, or a fine scholar; but I  
preached in compassion for souls, and to please  
and honor thee; my design in preaching, Lord,  
was that I might win souls to thy blessed Majes-  
ty." The Judge was now described as calling  
out, "Let this man come and sit with me on my  
throne, as I am set down with my Father on his  
throne; he has owned and honored me on earth,  
and I will own and honor him through all ages  
of eternity."

### THE FAMILY ALTAR.

Who does not feel, on visiting a family where  
no altar of devotion has been erected, that there  
is a void, a desolation, a spiritual famine, in such  
a household?—that a principal pillar is wanting  
to support the fabric of domestic happiness, and  
to give it that symmetry of proportion so indis-  
pensable to moral beauty? Who does not pity  
the parents of such a family, and deprecate the  
influence of neglected duty on the future charac-  
ter of their offspring? Thrice upon each day do  
they suspend their ordinary avocations, to restore  
exhausted nature to wonted vigor, by partaking  
of the bounties of Providence; but the hand that  
is so kindly and repeatedly extended to supply  
their wants, is not recognized; no prayer is said,  
their wants, is not recognized; no prayer is said,  
no offering of thanks goes up, no demonstration  
of gratitude is made. *Mine own hand hath got*

*ten me all these things,"* is a lesson which is thus  
inculcated and enforced, in such a family, with a  
success, O how fatal! Morning and evening  
witness no gathering to the place of domestic  
prayer. There is no censor in which to offer the  
incense of devotion; no altar around which to  
bow! no priest to minister in holy things! He,  
alas! who should have been the High Priest of  
his family, is any thing but a spiritual guide. It  
may be that he swells the numerical force of the  
church. But what a contradiction in terms! A  
*prayerless church member!* For if he does not  
pray in his family, it is any thing but charity to  
infer that he prays in secret. And if he does not  
pray in secret, any attempt at such a duty in pub-  
lic is not *prayer*, it is *mockery!* Who would ev-  
er expect to witness a *revival* in a church com-  
posed mainly of such members? Who would not  
rather feel that the curse of God must be upon  
them? that they would be withered branches,  
which could but burden and disfigure the trunk to  
which they were attached?

We have alluded to the influence of family  
prayer, in forming the character of the young.—  
We greatly mistake if there are any ties which  
twine around the heart, through life, with great-  
er tenacity, than those which are created by ear-  
ly domestic habits and associations. Apply this  
principle to the subject in question, and what is  
the inference? But we are not left to mere infer-  
ence. Thousands now engaged in promoting the  
interest of the Redeemer's kingdom, will tes-  
tify to the influence of family devotion in reclaim-  
ing them over the paths of vice, in holding them  
back from practices which must have been fatal  
to their virtue and happiness. They look back  
to the days of their childhood, with pious grate-  
tude to God, that He gave them parents who *prac-  
tically* inculcated the duty of prayer. Does it  
not then become a fearful thing to neglect this  
duty? What parent will answer in the negative?  
—*Zion's Advocate.*

### RELIGION.

There is a religion in every thing around us;  
a calm and holy religion in the unbreathing spirit  
of nature, which man would do well to imitate.  
It is a meek and blessed influence, stealing as it  
were, unawares upon the heart. It comes—it has  
no terror; no gloom in its approaches. It has no-  
thing to rouse up the passions; it is untrammelled  
by the creeds and unshadowed by the superstitions  
of man. It is fresh from the hands of the author,  
and glowing from the immediate presence of the  
Great Spirit which pervades and quickens it. It  
is written on the arched sky. It looks out from  
every star. It is among the hills and valleys of  
the earth; where the shrubless mountain top  
pierces the thin atmosphere of eternal winter—  
or where the mighty forest fluctuates before the  
strong wind with its dark waves of green foliage.  
It is spread out like a legible language upon the  
broad face of the unsleeping ocean. It is the  
poetry of nature. It is the poetry of heaven.—  
It is this that uplifts the spirit within us, until it is  
tall enough to overlook the shadows of our place  
of probation; which breaks, link after link, the  
chain that binds us to mortality; and which opens  
to imagination a world of spiritual beauty and  
holiness.—*Whittier.*

THE WITNESS OF THE SPIRIT.—The subject  
is an excellent theme for private meditation, and  
pulpit ministration.

Does it not consist in this—

1. That the Spirit of God produces holy af-  
fections by its gracious influence.
2. That we are conscious of their existence  
within us.
3. That in his written word he so defines and  
describes those affections, as to enable us, by  
comparing these exercises with his word, to  
know that we are born of God.

This view of the subject is comprehensive, and  
is actually realized in the experience of faithful  
Christians. Do Christians feel as they ought,  
the importance of having this witness?—*N. Y.  
Evangelist.*

ETERNITY'S BIRTH DAY.—"Death is eter-  
nity's birth day." So said a heathen writer.  
"And that is the word," says Leighton, "that  
I admire more than any that ever dropt from a  
heathen." If in the twilight of paganism so  
noble a thought could arise in the mind, and so  
beautiful an expression could be used in reference  
to death, with what superior energy may we use  
that language, and to what noble trains of thought  
it is suited to lead us. Deep and impenetrable  
darkness hung over the future world as the eye  
of paganism glanced that way. But the risen  
Sun of Righteousness has scattered all that gloom.  
Death to the ancient philosophers was the  
birth day of an endless scene; but there was  
no filling up of the picture. All before them was  
the dark unknown. But by gospel light we see,  
not only the faint outlines of the coast, but the  
grand objects of the interior. Eternity's birthday  
has a meaning to us that it could not have to  
them,—that saw no farther than they could by un-  
assisted reason. The dying saint may exultingly  
exclaim, "this is the day of my birth. I am born  
to everlasting life." "The ugly death's head,  
when the light of glory shines through the holes of  
it, is comely and lovely."—*Boston Recorder.*

THE MASTER PRESENT.—Peter and his com-  
pany had toiled all night in their vocation as  
fishermen without success; but no sooner does  
the Lord superintend the casting of the nets than  
a miraculous draught of fishes is the consequence.  
So the ministers of the Gospel relying too much  
on their zeal, eloquence, argument, and general  
preparation, often fail to win a soul to Christ.  
When, however, their self-confidence is aban-  
doned, and they rely wholly upon the Spirit of  
the Lord, their success is surprising. A fruit-  
less ministry is not always attributable to the  
obduracy of the hearers, but sometimes at least  
to the wrong feelings of the preacher. The  
best prepared sermon is no better than a little  
clay applied to the eyes of a blind man: it can-  
not restore the sight; but let Christ apply it,  
and the cure is effectually wrought.—*Phil. Pres.*



## THE BOOK OF JOB.

The pictures here represented to us are such as can be met with nowhere else. A good man—a man eminently good—is selected from among the sons of men, and made the subject on whom all the calamities incident to mankind were doomed to fall, except two, and these two nearly allied to each other—the loss of reason and a good conscience. It is, in truth, a noble spectacle to see a man possessed of these, rising triumphant over every other bereavement. It proves in what true riches consists, and whence genuine fortitude arises; the stream of his happiness cannot be dried up by all the scorching adversity, for its source is in God. Never, since the beginning of time, was a sight more truly grand presented to the human view, with the exception of the "Man of Sorrow" himself, than this excellent patriarch struggling with every successive trial, maintaining the conflict with an undaunted mind, firmly avowing his integrity, and appealing for his sincerity to the Searcher of hearts himself.

Transported back into the regions of antiquity, and conversing with the sages of the primeval world, the fantastic vanities of the present day dwindle into insignificance, and all the pretensions of our contemporaries seem as dust in the balance. There was a majesty, a grandeur, a solidity, and a solemnity in the transactions and characters of the patriarchal times, to which the frothiness and puerility of our manners and customs form a pitiable contrast. There was evidently an expansion and elevation of mind in the men of those times, to which the human race, in general, is now a stranger. The pursuit of truth distinguished the former; the pursuit of wealth marks the latter. A strong religious feeling, and a reference of every thing to God, characterized the one; a practical atheism and an impious presumption are the features of the other. I leave the problem for the solution of those who are addicted to such investigations.—Wemyss.

EDUCATION.—There is something beautiful in the following extract from an Illinois paper, addressed to the principal mistress of a female academy at Quincy.

"Imagine for a moment, that the beautiful diamond is placed in your hand, on which you are required to engrave a sentiment, which must be read at the great day of account, in the presence of listening angels and assembled words! What care would you exercise, what industry would you use, to select from the vast commonwealth of letters, a sentence, pure, chaste, refined and holy! No cost—no pains—no efforts would be lacking! Permit me then to say to you, that this is your present situation. Precious innocent hearts, in all the purity of childhood's delightful bloom, are placed in your keeping; and the duty of engraving principles there, which will outlive the sun, and live—and still live—and live on forever, devolves on you!"

## REVIVALS.

From the Christian Index.

MARIETTA, Cobb co., Georgia, Oct. 8th, 1839.

Dear brethren Mercer and Stokes:—The Lord is doing great things for us, whereof we are glad. On the 6th of September, a meeting commenced at Concord, 8 miles South of Marietta, which lasted 17 days. Br. E. Haynes was with me, and part of the time Br. T. & P. Rice. At the close of this meeting, I baptized 16 persons. I went from thence, to Noonday Church; thence by myself. The excitement was such, I labored 5 days with them. We then went down to Eon, in Campbell, and preached 4 days, and received 12 members. From thence, myself and bro. Haynes, came back to Concord and preached 5 days, and baptized 16 more. I see in the Index, that bro. Conner has given you a statement of our meeting in this place, where I live. The Lord is doing great things for the people of Cobb county.

I remain yours, in the bonds of love and affection,  
THORNTON BURK.

CARROLL COUNTY, Ga., Sept. 30th, 1839.

Dear bro. Mercer: I cannot help but write you a few lines. On Friday before the 2d Sabbath instant, I visited Concord Church, Cobb co., with the expectation of only staying one day. But the anxiety of the Church and congregation caused me to protract the meeting, and the Lord sent more of his servants to the place, who staid 2 days; and bro. Burk and myself, staid till the end of 7 days. We received and baptized 17. We then had to break up, to attend our monthly meeting, where the Lord, we hope, was with us at both places. There were 4 joined at his church, and 5 where I was. And then we met again at Eon, Campbell co., with the brethren Reeves, where we staid 5 days, and baptized some that had joined before, and received 8 more. Bro. Burk and I returned again to Cobb co., and took up our appointments, and held meeting 5 days more, and received and baptized 16 more at the same place where our 7 day's meeting was. I have just got home. We have great reason to thank the Lord that there are so many adding to the church in this country, notwithstanding our non-fellowship brethren are much engaged against all that do not knock down and drag out. Our churches are generally in peace; but I look for a squall at our Association, which will sit on Friday before the 2d Sabbath in October, at Concord, Carroll co. If you think this intelligence worth a place in your paper, I would like my brethren to hear from me, and to say to them, by the assistance of Divine Grace, I am resolved to spend my few remaining days in trying to publish the good news of life and salvation to perishing sinners.

I am yours in Christ,

EDWARD HAYNES.

From the Cross and Journal.

Eld. S. Tucker, in a letter dated Elyria, Ohio, October 8, 1839, gives the following encouraging information from that portion of the State:

"A glorious revival has been of late enjoyed in Avon, where Elds. Mather and Hill have held a series of meetings. Twenty have been already baptized, and more I understand are coming forward next Sabbath.

"There has been a glorious outpouring of the holy spirit in Henrietta within the last two months. A protracted meeting has been held

there by Eld. Simmons from Michigan, who is now laboring as an Evangelist in this region, and which resulted in the conversion of scores to the blessed God. More than fifty have already been baptized by Eld. Wm. Allgood, Pastor of the Church in the place; and the Lord is greatly blessing his indefatigable labors, not only to the Church, but to the surrounding neighborhoods, in which he is constantly preaching Christ crucified.

"At La Grange, Elds. Simmons and Mather held a protracted meeting a few weeks since, which was a great blessing to the Church and to impenitent sinners. Some eighteen have been baptized there as the fruits of the revival, and others are enquiring after the 'old paths' and may be willing to walk therein. These brethren are now holding a meeting of days in Amherst eight miles west of Elyria, and present appearances are truly encouraging. May the Great Head of the Church as conspicuously bless their labors there as he has done in many other places.

SILAS TUCKER."

Eld. R. BERKLEY, in a letter dated Salt Creek, Ohio, October 15th, 1839, writes as follows:

The cause of Christ seems to be on the advance in my field of labor, since I wrote to you I have had the pleasure of baptizing seven willing converts, four of whom were baptized last Sabbath, and united with the Salt Creek church. At our last meeting at the Union Church, one young man came forward and was baptized.—There are many young men in the neighborhood; it is our fervent prayer that this may only be a drop before a more plentiful shower.

At our last meeting at Blue Rock, we had a very interesting season, great solemnity and attention characterized the congregation both in the house of God and at the water, while the ordinance was administered. Our monthly concert of prayer was solemn and interesting.

## COMMUNICATIONS.

For the Christian Secretary.

## NATURAL HISTORY.—NO. 8.

The next branch of this science, which I wish to present to your readers, is Ornithology. The word is derived from *ornithos*, (birds,) and *logos*, (an account of.) The organization of quadrupeds bears some affinity to man, but the structure of birds is wholly dissimilar to either. One striking feature of difference from quadrupeds is, that their covering is feathers, instead of hair. And in order that they may be always bright and glistening with life, every bird is furnished with a gland upon the rump, containing an oily substance, that the bird presses out with his bill, when necessary, and applies it to his feathers.—It is the great application of this to sea fowl, that gives the flesh a degree of rancidity, but their feathers are thus rendered water proof. What an admirable arrangement in Providence for their preservation; otherwise in winter and long storms they would perish with wet and cold.

The degree of strength imparted to the wings of birds, is admirably calculated, not only for their quick motion in flight, but for defence. It is said that the flap of a swan's wing would break a man's leg, and the blow from the wing of an eagle has been known to lay a man dead in an instant.

Every part of the body of birds, as regards their structure, is much lighter, though firmer, than that of other animals. Their voice is much louder in proportion to their size. The screaming of the peacock, or the booming of the bittern, (ardea lentiginosa,) is far louder than the bellowing of an ox, or neighing of a horse. The crow, which is probably about the thousandth part the size of an ox, can be heard as far. The mocking bird, of the southern states, (turdus polyglottus) about the size of our broom-thrush, (turdus rufus,) can fill a greater space with its song, than the human voice of one of our best singers. Flocks of wild geese are capable of rising three miles high in the air, and are there just visible, and at that height their song may be distinctly heard, and their voice therefore four times as powerful as the human voice, or that of any of our domestic quadrupeds.

What is the cause of this peculiar power of voice? The answer is, because the lungs have a greater extent, and occupy a greater proportional space; this gives them a double advantage, as it serves to inflate and lighten the body, as well as to give additional force to the voice. The wind-pipe is also wider and stronger in birds, than in any other class of animals, and usually terminates below in a large cavity, that augments the sound. This latter fact is very strikingly manifested in some sea birds, as the red breast merganser (mergas serrator) common in our waters, and improperly called *shell drake*, by sportsmen. In short, the whole internal formation is calculated to give permanent duration to their utterance.

The sweetness of their voice, and the melody of the notes of some of our little winged songsters, are such as to command the attention of all hearers, and not unfrequently, to loose the purse strings, not only of the opulent, but of many who seem ill able to afford it. A mocking bird was sold in Augusta, Georgia, by raffle, two years since, for four hundred dollars. Fifty dollars is not an uncommon price for them in the city of New York.

It is remarkable that the most delightful songsters are very ordinary in their coloring, as the mocking-bird, the robin, the thrush, the cat bird, sparrows, &c., are all plain in their plumage.—But the elegant birds of South America, though golden in their coloring, are usually no singers. Their music is hoarse and croaking. Another remarkable fact is, that no female bird ever sings. From then the power of song is withheld. This is evidently a wise dispensation in Providence.—They have other duties to perform, which, if they were charmed with the melody of their own song, they might be induced to neglect. But in their conjugal fidelity and parental affection, they not unfrequently set good examples for the human family.

It is said that conjugal union exists through life among the rapacious birds, such as eagles, hawks, ravens and crows. And every person with a little observation, may ascertain that the same pair of bluebirds and peewees, or phebes, return regularly, year after year, to the same box,

barn, cellar, or cave or hole in the orchard tree, where they rear their young.

Many species of small birds are very tractable to learn the performance of several movements, with accuracy; to fire a cracker, and to draw up little buckets containing their food and drink. Some years since, a Mr. Roman exhibited in England the wonderful performances of his gold-finch, linnets, and Canary birds. One appeared dead and was held up by the tail or claw, without indicating any signs of life. A second stood on its head, with its claws in the air. A third imitated a Dutch milk-maid, going to market, with pails on its shoulders. A third mimicked a Venetian girl looking out of a window. A fifth appeared as a soldier, and mounted guard as a sentinel. A sixth was a cannonier, with a cap on its head, a firelock on its shoulder, and a match in its claw, with which it discharged a small cannon; it also acted as if it had been wounded, and after being wheeled away in a barrow, as to the hospital, it flew away before the company. A seventh turned a kind of wind-mill, and the last stood in the midst of some fire-works, which were discharged around it, without its betraying the least sign of fear.

The above account appears to be well authenticated, and I find it recorded in a number of valuable works on ornithology that are now before me.

In the power of imitation, especially of the human voice, no living thing surpasses the parrot.—One of the same species which I had presented to me during the past summer, that is, the *ash colored* from Africa, was bought in Bristol, England, by Col. O'Kelly, for one hundred guineas, (\$487.) This parrot not only repeated a great number of sentences, but answered many questions, and was able to whistle a variety of tunes. While thus engaged it beat time with all the appearance of science, and possessed a judgement or ear so accurate, that, if by chance it mistook a note, it would resort to the bar where the mistake was made, correct itself, and still beating regular time, go again through the whole with perfect exactness. So celebrated was this surprising bird, that an obituary notice of its death appeared in "the General Evening Post," for the 9th of October, 1802. In the account it is added, that besides its great musical faculties, it could express its wants articulately, and give its orders in a manner approaching rationality. The Col. was repeatedly offered five hundred guineas a year for the bird, by those who wished to make a public exhibition of it, but out of tenderness to his favorite, he constantly refused the offers.

The story related by Locke in his "Essay on the Human Understanding" probably does not surpass the preceding account. The parrot had attracted the attention of the Prince Maurice, then governor of Brazil, who had a curiosity to witness its powers. The bird was introduced into the room, where the prince sat with several Dutchmen. On viewing them, the parrot exclaimed in Portuguese, "what a company of white men are here!" Pointing to the prince, he replied, "who is that man?" to which the prince replied, "some general or other." The prince now asked, "from what place do you come?" The answer was "from Marignion." "To whom do you belong?" It answered, "to a Portuguese." "What do you do there?" to which the Parrot replied, "I look after the chickens." The Prince now laughing, exclaimed, "you look after the chickens?" To which Poll pertinently replied, "yes, I—and I know well enough how to do it," clucking at the same instant in the manner of a hen, collecting her chickens.

Birds are divided into two great classes, the flesh-eaters, and the granivorous or grain-eaters. There are 6,500 species of birds in the world.

The intestines are much larger and longer, in the former or carnivorous. The granivorous are furnished with two stomachs, in order to digestion, and by this power they are capable of digesting almost any substance known. Common fowls and turkeys have been made to eat fragments of glass, metallic tubes, balls armed with needles, and even sharp lancets,\* for experiments, and these articles had no apparent effect either to produce wounds or pain in the stomach. A large gold ring, accidentally thrown with corn to a turkey, was swallowed, and though the turkey was soon after killed, the ring was found nearly dissolved or decomposed.

The disposition of birds that live on seeds or grain, is like other animals that live on the same, harmless and inoffensive, while the flesh-eaters are dangerous to encounter. Even the heron, who feeds on fish, like the eagle will strike for the eye of the hunter, who has wounded him, and attempts to take him. They are both extremely dangerous, on this account, to attack single handed, when merely wing-broken, or slightly wounded. Birds excel all other animals in the power of vision. A hawk is said to see a small bird or field mouse at twenty times the distance the same object would be visible to man or quadruped. It is indeed said that a certain species of hawk will discover these small objects, when so high in air, as to be invisible to the eye of man, but is first seen falling perpendicularly on his object of prey, which he thus falling seldom fails to obtain. But the prodigious power of accuracy and clearness of the eye is capable of being expanded or contracted, shaded or exposed, so as to fit it exactly for the object designed, whether near or more remote. The maker "how glorious then!"

It is worthy of notice, that birds live so much longer in proportion to the time requisite to their maturity, than man or any other animals. Man's life is but about three and a half times as long as his childhood and youth. Land animals live but about 5 or 6 times as long as the period required for their maturity, but birds live fifty to one hundred and two hundred times as long as that period. A few weeks in some cases, and a few months generally are all that birds require for maturity. Tame pigeons will sometimes raise a pair monthly, and they will live thirty years.—Domestic fowls the same period. Geese 50 years. Eagles, swans and ravens have survived more than a century. Canary birds have been known to live 25 years in a cage. The falcon, a species of the hawk, appears to attain the greatest age of any bird yet ascertained. In the year 1793, a falcon was reported to be caught at the Cape of Good Hope, and brought to England with a

\* See Nuthall's manual of Ornithology, vol. 1, p. 3.

golden collar about his neck, dated 1680, and an inscription importing that the bird belonged to King James. The collar must have been on this bird 183 years! It still appeared lively, but its eyes were dim, and the feathers around the collar were changed to white.

No reason that is fully satisfactory has yet been assigned for the remarkable tenacity of life. Buffon supposes that the soft and porous nature of their bones contribute to this purpose, as the general ossification and rigidity of the system of animals tend to abridge the duration of life. The all-wise Creator has thus determined it for purposes as yet unknown to us.

Yours, &c.,  
AMICUS.

## SERMONS FOR THE FAMILY. NO. 2.

## Behold the Saviour's sorrow.

Lamentations, 1, 12. "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow." Parents who are bereaved of children have sorrow. Yet it sometimes appears that disobedient children render parents very sorrowful. When dutiful and pious children die, parents and other friends are much relieved from sorrow by thinking of their happy state in heaven. But when children are permitted to live, and are obedient to parents and love the Lord, they seem greatly to lessen the sorrows that befall parents in this evil world. The Prophet Jeremiah had great sorrow when he wrote this verse. Israel had sinned, and the Lord had corrected them. War and famine and great sickness had come upon them. The cause of religion was reproached, and many passed by and seemed to care for none of these things.—Then he exclaims, "Behold, all ye that pass by." Let us answer the inquiry of the prophet. There is one whose sorrows are equal to his.—He is a greater prophet than Jeremiah. He was oppressed and he was afflicted. He was despised and rejected of men. He was harmless, holy, undefiled, and separate from sinners. He bore our sins. He died for sinners. Many passed by and mocked him, yet he prayed "Father, forgive them, they know not what they do." The multitude at the present day pass by, and he seems to say "Stop, poor sinner, stop and think." Is it nothing to you, all ye that pass by? Behold!—Just look to Calvary, as you are going in and out at Jerusalem, or about your worldly employ. Behold and see if there be any sorrow like my sorrow! Jesus died for sinners. Yes, 'tis Jesus reader. You must perish, unless you behold and love the Lamb of God. Repent ye, and believe the gospel. Let us all return and seek the Lord while he may be found. Soon every eye shall see him.

Can you neglect the dying Lamb,  
And pass disdainful by,  
While Jesus with his latest word  
Invites from Calvary?  
Stop, passing sinner, stop and hear  
The language which he breathes;  
Though midst the anguish of the spear,  
A blessing he bequeathes.  
Forgive, my Father, O forgive!  
They know not what they do;  
I die, that sinful souls may live  
Saved from eternal woe.  
O passing Stranger! pause and see  
The bleeding victim die;  
Turn and behold the fatal tree,  
As you pass heedless by.  
Repent of sin—believe—obey—  
And when pale Death shall come,  
Thy spirit, freed, shall soar away  
To its eternal home.  
There endless songs and glorious praise  
Shall be thy sweet employ;  
While everlasting anthems rise  
In strains of endless joy.

E.

For the Christian Secretary.

## "Blessed is he that hath pity on the poor."

My friends, you have gathered in your harvest. Do you desire the blessing of the Lord? Then have pity on the poor. Consider them.—Employ them. Lend to them. Give them. He can prosper you, or diminish your stores. My desire is that you may give liberally, and may the Lord measure to you, as you measure out to others.

A. BROTHER.

For the Christian Secretary.

## HARTFORD COUNTY TEMPERANCE SOCIETY.

At a monthly meeting of the Hartford County Temperance Society at Enfield, on the 22d day of Oct. 1839, the following resolution was passed.

Resolved, That the several Associations constituting this society be requested to take immediate measures to obtain answers to the questions embraced in the circular dated June 5, 1839—that these answers be put into the hands of the several clergymen within their respective limits, with the request that they would bring the facts thus obtained before their congregations on some day previous to the first of January next; in such manner as they shall deem most conducive to the interest of the cause of temperance. Also, that the friends of temperance in the several towns be requested to hold weekly meetings in the different school districts during the months of November and December, with a view to give these facts greater publicity, and prepare the minds of electors to act understandingly on the subject of elections.

The day is nigh at hand when the question is to be decided in the several towns, whether men shall be licensed for the indiscriminate sale of intoxicating drinks. A most solemn responsibility is cast upon the friends of God and their country. There is most conclusive proof that many well disposed persons in the community are not fully aware of the evils resulting from the traffic and use of intoxicating liquors as a beverage. They are not sensible of the vast number of intemperate persons in their own towns and neighborhood, or the heavy tax they are annually paying for the support of pauperism and crime resulting from intemperance, and of the numerous and distressing moral evils resulting from the same cause. When facts upon this subject—facts which can be demonstrated before them are stated, they are absolutely astonished—they cannot believe them to be the truth until they are requested to examine for themselves.—Then they are convinced. They need to be enlightened. If enlightened, they will feel and act right. If not enlightened they will give

their vote in favor of the perpetuation of the evils which now afflict the community. Does any one say, they ought ere this to understand this subject? It is a fact that they do not understand after all that has been done and said. Many who are pledged to the cause of temperance do not understand the one half of the pecuniary evils resulting from the sale and use of intoxicating drinks. In some towns the facts have been ascertained. They ought to be made public from the pulpit and in the district school house, and before every fireside. It is sincerely to be hoped that the friends of temperance in no town will have occasion to regret that they have failed to put a stop to the traffic through their own negligence. If they do fail, and fail they probably will in some places, may they have the consolation to know that they have done their utmost. It will be no disgrace to fail in a good cause, provided they have done their duty.

The next meeting of the County Society will be in Kensington, on the 3d Tuesday, instead of the 4th in November.

The meeting in Enfield was addressed in an interesting manner by Mr. I. B. Clark, of the East Windsor Seminary,—also by Messrs. Washburn, of Suffield, Foote, of Feeding Hills, and Hemenway, of E. Granby.

D. HEMENWAY, Secretary.

## CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 1, 1839.

## SCEPTICISM AND INFIDELITY.—NO. 3.

We take it for granted that our readers are well satisfied that the Apostle Paul was a full believer in the existence of the twelve original apostles—nay, that he knew they existed—and also that he had not a doubt of the life, the death, and the resurrection of Jesus Christ. We say we take this for granted, because there is just as good reason for believing it, as that Sir Isaac Newton believed in the existence of the sun and planets, or in the theory of gravitation—there can be no question about it. Now we ask how it could have been possible for Paul to have given credence to these things, if they had not been true? Can it be supposed for a moment that he was deceived or imposed upon in this matter? The idea of any such deception or imposition is utterly absurd—the thing would have been impossible. But further, if we admit the existence and character of Paul as represented in the New Testament, together with the genuineness of his epistles, we must also admit that those to whom he wrote, believed in these same truths—that they, too, had sufficient evidence of the life, death, and resurrection of Christ, or at least, they supposed they had. And were they all deceived and imposed upon? So far from this, we have not the least intimation that the existence of Jesus and the twelve apostles was called in question by any one at that day—and yet in this enlightened age, we have men who, though constrained to admit the existence of Paul, and the authenticity of his writings, yet take it upon them to deny the existence of Christ and his apostles! Where is the reasonableness of such reasoning?

The amount of the admission of Mr. Taylor, the most acute and learned of modern infidels, upon this point, then, may be briefly summed up as follows: That Paul was "such a character as the New Testament represents him to have been,"—of course that he was one of the most learned men of his day; that "the writings which go under his name are competently authentic,"—therefore that not only Paul himself believed in the life, death and resurrection of Jesus Christ, all happening but a short time before he wrote, but that there were great numbers of people in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, &c. who also believed these things, and that there were, at that early period, in these various places, organized churches of Christ, who built their whole faith, and their only hope of salvation upon these very truths. Surely, then, we have in the concession of this champion of infidelity, pretty solid ground for believing that Christianity is not all a dream!

But is not the book called "the Acts of the Apostles" genuine, and entitled to credit? We do not see how this can be denied, if we admit the authenticity of Paul's epistles, for in those writings he makes very frequent reference to events recorded in the book of the Acts, such as his own conversion, his travels, his treatment in various places, &c. Taylor, in his Diogenes, treats this book quite cavalierly, skipping over it with a glance, and merely designating it as "an awkward jumble of fiction and fact, romance and real history," which somebody (he does not pretend to say who, nor when,) had connected with the gospel, thereby aiming to reflect something of the air of historical probability which attaches to the mere journal of the voyages and travels of some schismatical missionaries from the Egyptian monasteries, upon the dramatic personae of the gospels. Infidels are very fond of accusing Christian writers of dealing in assertions unsupported by evidence, but we may well defy them to produce a more barefaced assertion than this of Mr. Taylor. The book of the Acts is a plain, simple, straightforward narrative, reflecting light back upon the four gospels, and forward upon the epistles, confirming and binding the whole together; and it is absolutely a great stretch of the ridiculous to suppose it a "journal of the voyages and travels" of any persons other than those of whom it purports to treat. The twelve apostles mentioned in the Acts, can be no other than the twelve apostles of the gospel, and the Paul of the Acts must be the same with the author of the epistles; and Mr. Taylor does not attempt to show a particle of evidence to the contrary.

Our readers may thus see into what absurdities men will run, in attempting to account for these writings, upon any other supposition than that they are the productions of the authors to whom they are

\* Thus, so far as Paul is concerned, our learned Mr. Taylor admits, in another part of his work, and thinks that portion of the Acts which relates to this Apostle, (except where miracles are introduced,) may be true. In the name of wonder, who does Mr. Taylor suppose could have taken the pains to make up such a document as he would have us believe this to be—taking a true narrative and artfully interspersing it with falsehood—patching on here a piece, and there a piece—and yet preserving the same simple style, and carrying the narrative through as this has been done? Who could have done it, and who could have been his motive? Verily, it takes a great deal of faith to make an infidel, after all!



severely ascribed, and that they are plain narrations of facts. And here is one of the difficulties to which we alluded in the commencement of these articles, which those who deny the authenticity of the Scriptures, will be called upon to explain. These writings do exist, and have existed from the time at which they purport to have been written, for they have been referred to and quoted by writers of every age from that time to the present; and there is the most abundant evidence that they were believed at the time they appeared, by multitudes of persons who were fully competent to have detected their spuriousness, if they were not true and genuine. Now he who at this day questions or denies their authenticity, is bound to account for these facts, and we aver that such a person cannot do it. All who have attempted it, have only involved themselves in the most gross absurdities, and probably it always will be so. Thus it appears that the "difficulties," if we admit that there are such in the Christian religion, are not by any means all on one side of the question.

It seems that Robert Taylor has avoided the difficulties which attach to the idea that the accounts of the four Evangelists were written with an intention to deceive, by adopting the hypothesis that they originated in Egypt, and were simply astronomical allegories; but we certainly shall not trouble ourselves to refute this notion—its absurdity will be self-evident to any one who will give the writings themselves a candid perusal. But not only have these writings all the external evidences of truth and genuineness, such as having been acknowledged at the time, and quoted and referred to by writers immediately succeeding, but they bear numerous internal marks, which though most evidently undesigned, yet afford ample corroboration of their authenticity. As a single instance of this kind of evidence: In the sixth chapter of the gospel by Mark, is an account of the death of John the Baptist—the order being given by Herod at an entertainment where Herodias and her daughter were present. In the original, the word translated *executioner*, evidently means a military officer, and the Evangelist gives no explanation of this. But in Josephus, (*Antiquities*, b. 8, chap. 5.) we find that Herod was then actually marching through the country where John was baptizing, and that Herodias was the cause of the war which was then going on. This explains the whole; and although Josephus certainly had no intention of confirming Mark's account, yet this simple undesigned coincidence affords the most perfect corroboration of his history, that could have been imagined. This is only one out of many such instances, which we have not time now to enumerate.

Again, in addition to all this, we have *standing memorials* of the truth of gospel history, which can be accounted for upon no other supposition than that the Bible narrative is true. The institution of the Sabbath is an indisputable monument of the veracity both of the Old and New Testaments; and the ordinances of baptism and the Lord's supper, as long as the world stands, will bear testimony to the truth of the gospel. That these institutions all exist, and that they have existed from the times at which they purport to have been established, is a matter too clear for contradiction. Now if the Bible history be not true, how are we to account for these things? Why were they established, and by whom, if not for the reasons and by the persons mentioned in the Bible? These are questions which infidels never have answered, and which they never can answer. So here we have another "difficulty" for our sceptical friends to explain.

Now are these writings true, or are they not? If the accounts of the four Evangelists are true, we suppose the whole matter may be considered settled. But are they partly true and partly false—a mixture of fact and fiction—real history and untrue stories incorporated and interwoven together as we find them? This is a most unreasonable supposition, and one that will not bear the test of investigation. It is admitted on all hands, that the books of Matthew, Mark, Luke and John, were each separate and distinct documents, and were not collected into one book until many years after they were first written. These several books bear the most conclusive evidence that there was no conspiracy between the respective authors, and that they could not have been written with an intention to deceive. The very objections of infidels prove this. Most opposers have found fault with what they term *disagreement and contradictions* in these various accounts; but Taylor founds one of his strongest arguments upon the too close agreement between the writings of the first three Evangelists. The truth is, there is just as much agreement, and no more, than might have been expected from different individuals writing about the same events. Some of them have omitted circumstances which others have recorded, but there is no contradiction, and no essential variation, where they profess to record the same event.

In this view of the subject, it appears impossible that these writings should be a mixture of fact and fiction. The book of John was evidently written after the other three, and he has omitted many of the details which the others have recorded, but has given us more of the discourses and sayings of Jesus. But to all the material facts we have the testimony of at least three separate and distinct authors, who wrote without any preconceived agreement, and who all appeal to multitudes of witnesses for the truth of what they say—or at least, they speak of the events which they record, as having taken place in open day, and in the presence of enemies as well as friends—which they could not have done, had they been recording falsehoods. No part of ancient history bears stronger evidences of truth and authenticity, than do these writings, and if we cannot believe these, we may as well renounce our belief in all historical records whatever.

WHAT WE NEED.—We have been several times asked the question recently, "How many subscribers are now needed, to sustain the Secretary?" We are glad to hear such inquiries, and hope that many more are disposed to put the same question, with a view to action upon the answer. We therefore reply, for the information of all our friends, that we really want just one thousand additional paying subscribers—and we may add, that we believe that number can be obtained in the State of Connecticut, with the utmost ease, provided the friends of the paper will try. Will each subscriber try to procure one additional one, (and as many more as they please) between now and the first of January next?

CHURCHES IN PHILADELPHIA.—There are in the city and liberties of Philadelphia, 127 houses of public worship. Eighteen of these are Baptist.

Our respected brother, B. Cook, Jr., closed his pastoral labors with the church in Willimantic last Sabbath, Oct. 27th. The state of his health has rendered it necessary for him to spend the winter at the South, and he has accordingly made an engagement at Clinton, Louisiana, where he will be located during the cold season. We understand that his connection with the church at Willimantic is dissolved, but he contemplates (Providence permitting,) to return to Connecticut about the first of May next.

Br. Rufus Barcock, Jr., has relinquished his editorial connection with the Philadelphia Baptist Record, and also dissolved his pastoral relation with the Spruce Street Baptist church in that city. He has removed to Poughkeepsie, N. Y.

The five missionaries, an account of whose setting apart to the work, we published last week, sailed on Monday morning, the 21st ult., from Boston, for Calcutta, in the ship *Dalmatia*, Capt. Winsor. Religious services were attended at the vessel, previous to sailing.

FIRST BAPTIST CHURCH, PROVIDENCE.—The two hundredth anniversary of the founding of the First Baptist Church in Providence, R. I., is to be celebrated with public services on Thursday next, the 7th inst. An address will be delivered by Br. Hague, the pastor. The occasion must be one of very deep interest.

ORDINATION.—Br. John Johnson was ordained as pastor of the Baptist Church, in Charleston, Me., on Tuesday, the 8th ult. Sermon by Br. A. Wilson, from John iv. 36.

THE "ROCK OF AGES."—A friend inquires with this expression, "the Rock of Ages," is to be found, as he often hears it quoted, but does not find it in the Bible. It is not in the text at all, in our translation, but it may be found in the original of Isaiah xvi. 4. "In the Lord Jehovah is everlasting strength." Literally rendered, the expression "everlasting strength" is the rock of ages.

AMUSEMENTS AND HARD TIMES.—The New York papers state that with all the distress, and all the complaint about the "hard times," the theatres are about as well patronized as ever—the audiences are as large and as fashionable as "brilliant" as though the times were never so easy—and while the times are so very hard, that great numbers of people consider themselves excused from paying their debts, and more particularly excused from giving any thing in the cause of benevolence, yet thousands of dollars are readily given every night, to fill the pockets of players and dancers. And we do not perceive that it is very different in other places. Our travelling musicians, Hungarian singers, &c., who perambulate the country, for the amusement of all who will pay their half dollar or dollar for an hour's recreation, still draw about as full houses as ever, and nobody disputes the price. After all, we are inclined to doubt whether the times are so very hard.

OUR BRIDGE.—The bridge across the Connecticut at this place, is now repaired, and passable again. Our eastern friends who have occasion to visit the city, will doubtless be glad to hear this.

Pensacola has contributed upwards of \$1200 towards the relief of the sufferers at Mobile. In New Orleans, about \$3000 had been subscribed for the same object.

#### A WORD FROM THE WEST.

MR. EDITOR.—I send the following extract of a letter just received from Dr. S. Everts, our neighbor and excellent physician, while we resided in Indiana. The Doctor is no enthusiast, but a man of piety, a judicious observer, and possesses an extensive acquaintance with the country around him, and with its inhabitants. Hence the information he gives may be somewhat interesting to a portion of your readers.

Yours,

A. BOLLES.

"The sickness commenced as usual in August, and gradually increased until the middle of Sept., and since then it has been gradually subsiding until it is now comparatively healthy. I think on an average estimate, there may have been about one third the number sick in the country that there were last season. Capt. G.'s family have had several short seasons of ague and fever, but we do not suffer that complaint to stay longer than the customary salutation of friends viz. once at meeting, and again at parting, one shake not only of the hands but the whole body; but here the comparison must cease, for we meet with regret and part with joy. I think the 'science' is progressing in Northern Indiana. There have been but two deaths in this neighborhood. Laporte village and the open prairie generally, have been very healthy."

The wheat crop has been very abundant; the fall ground and sod crops have yielded from thirty to rising forty bushels to the acre, and other lands that were hardly tilled, or very late sown have yielded variously, but much more than could have been expected. The price of wheat is extremely low here. The city price is now only 65 cents per bushel, it has varied however, from 62½ to 81 cents; the average may be 68—which will make the absolute price of flour at the city, \$3.56 a barrel, and allowing 6 cents difference in the price of wheat here and at the city, and \$1.25 for transportation to the city of New York, will make the prime cost there to be \$4.81, and I see by last quotations, that Ohio and western flour is \$6.50 to \$6.75, leaving net profit to a flour merchant manufacturing on his own mills, of \$1.69 to \$1.94 per barrel, which is truly a handsome interest on capital.

This mill, built by me, and sold in its present improved condition, is capable of making 100 barrels of flour in 24 hours, but the owner cannot raise the funds to keep it in work. I have never known money so hard to raise as it now is in this country. The whole of our public works of internal improvement are suspended for want of funds, our State Bonds cannot be sold, which has thrown thousands of laborers out of employment. Wheat in the interior of the State is selling for 37½ cents per bushel, and hauled to Michigan city, and exchanged for salt; more than 100 miles by land. There is now quite double the quantity of wheat well put into the ground, that has been at any former season. Mr. Geo. Allen has 700 acres, Mr. Rose 200, Mr. Wells, rising 200, Gen. Orr, 210, each of my brothers over 100, Mr. Reed, 110, and so on all over the prairie, thousands and thousands of acres are as green now as a meadow. It is thought that a man can stand on the prairie east of Mr. Burnstead's farm, and see distinctly 2500 acres of wheat growing. There is also a great quantity of corn to be harvested, and the early frost has prevented a large portion of it from getting entirely ripe, so that the sound corn will not be more abundant than it was last year. The potatoe crop is very abundant and also garden vegetables of all kinds. Our country is truly blessed with all spiritual blessings, which ought to fill our hearts with gratitude and adoration to the Dispenser of all good to his family on earth, but O how often do we see the contrary effects arise from the greatest profusion of earthly treasures, which should be used as not abusing them.

A southern editor recently insisted that fever and ague was a science and not a disease.

I think that a religious revival had commenced before you left La Porte. It continued to increase until about the middle of July, at which time there had been some fifty or more immersed at La Porte, and at Kingsberry; and perhaps nearly as many more at joined other churches; especially the Methodist; and a great many old backsliders were awakened, and came forward, confessing their sins and backslidings, and were reunited to the different societies to which they had belonged, and for some time it seemed as though the whole community were actuated by a different spirit and ruled by other motives than those of merely sordid and selfish interests and feelings, which had heretofore been the order of the day with but precious few exceptions in all Northern Indiana; but this blessed state of things could not continue long; poor human nature sunk under the profuse shower of earthly blessings so plentifully shed to crowl the labors of all classes of men. I do not mean to convey the idea that all who made profession of a change, have fallen back, but that there is evidently a great falling off from the full exercise of the living principles of genuine Christianity. This is to me a plain proof that Christ's Kingdom is not of this world, and that we cannot serve two masters."

#### NEW YORK STATE CONVENTION.

The eighteenth anniversary of the New York State Baptist Missionary Convention was held at Saratoga, on Wednesday and Thursday, the 16th and 17th ult. From the accounts in the N. Y. Baptist Register and Baptist Advocate, we should judge that the session was one of exceeding interest. The annual sermon was delivered by Br. Benjamin M. Hill, of Troy. Br. Daniel Eldridge, of Utica, was chosen Moderator, and Brn. J. D. Cole and W. Clark, Secretaries. The following statistics of the annual report, we copy from the Register.

By the annual report of the Board, it appeared that 69 churches have been supplied with a preached gospel, and pastoral labors either the whole or a part of the year; embracing in the whole, 51 years and 9 months of labor. Sixty-six of the churches are located in 33 different counties in this State, 2 in the State of New Jersey. It also appeared that 14 missionaries have labored 8 years among the destitute; 10 of whom have scattered the broad life in this State, and the remaining four in the border counties of Pennsylvania; making the entire amount of local and itinerating ministerial services performed, including that of the agents, to be 76 years;—a period longer by 12 years, than was ever before reported by the Convention.

In the performance of these labors, more than 14,000 souls have been preached; more than 21,000 have been religiously visited; 3,100 have been instructed in the Sabbath-school; and 1,600 have been favored with Bible class instruction.

Five churches have been gathered and organized, and 556 baptized. The school among the Tonawanda Indians had been sustained, with an average of 30 children; and the farm, which is quite productive, well cultivated. The church in Tuscarora had enjoyed precious refreshings, and was quite prosperous under the pastoral labors of Br. Cusick.

Br. Choules moved the acceptance of the report, with an excellent address, and was followed by Br. Hodge, who seconded the motion. The Treasurer's report showed the amount received \$19,634.70, including \$3,927.37 balance in the treasury; expended \$17,375.34—leaving a balance of \$2,259.36. Bro. Dowling, of Providence, moved the acceptance of this report, with an address, and was followed by Br. Cone. The remarks of both were truly interesting. To sum up all in a few words, we would say that the addresses were peculiarly happy—indeed, just the things; and the congregation, which was very large, adjourned under very favorable impressions.

THE NEW YORK BANKS.—The following resolution was adopted at a meeting of the officers of the New York City Banks, on the 25th ult.

Resolved, That the banks of the city of New York must, and will maintain specie payments; and that it is with unfeigned satisfaction they have noticed the cheering and sustaining voice of their fellow citizens, in reference to this measure.

A large meeting of merchants, manufacturers and others, was held at the City Hotel on Saturday evening last, at which resolutions were passed, approving of this course on the part of the Banks, and agreeing to support and sustain them in it as far as possible.

The New Orleans Banks have suspended specie payments.

YALE COLLEGE.—We understand that at a meeting of the President and Fellows of Yale College, the present week, the Rev. WILLIAM A. LARNED was elected Professor of Rhetoric, in the place of the Rev. Dr. Goodrich, who has been transferred to the Professorship of Pastoral Theology, in the Theological Department of the College. It is understood that Mr. Larned will accept the appointment, and enter immediately on the duties of his office.

The vacancy in the Board of Fellows, occasioned by the death of the Rev. Matthew Noyes, of Northford, has been filled by the election of the Rev. Leonard Bacon, of this city.—*New Haven Record*.

THE SLAVE TRADE.—We have a letter from Havana, dated early in October, which says,—"Within the last ten days, four Guineamen have sailed for Africa, under the American flag. Last week, three cargoes of slaves arrived in American bottoms, under the Portuguese flag; but each vessel brought back an American captain." We trust the two vessels of war about to be despatched to the African coast, by the Navy Department, will be speedily on their way, and that they will give a good account of the villains engaged in this nefarious business.—*Journal of Commerce*.

EPISCOPACY IN VIRGINIA.—A recent traveler, who straggled through the south, and wrote an account of his travels for the benefit of the readers of a northern paper, gave an account of the religious denominations of Virginia. Among other matters, equally true, no doubt, he told his readers that the Episcopalian was much the most numerous and influential denomination in the State. Some Virginians happening to read the article and doubting its correctness, applied to the right source for information, and found the true statistics of the several prevailing churches to be as follows: Episcopalians, 3,700; Presbyterians, 12,000; Methodists, 50,000; Baptists, 60,000.—This is the treatment Baptists generally receive at the hands of literary tourists.—*Banner & Baptist*.

FIRE IN SIMSBURY.—We understand that the patent Fuse Manufacturing in Simsbury, owned by Richard Bacon and others, was destroyed by fire on Saturday afternoon last. Loss estimated at \$3,000—no insurance.—*Courant*.

MELANCHOLY DEATH.—A little girl named Henrietta, about 11 years of age, daughter of Mr. Martin Donkee, of Orange, was so badly burned by her clothes taking fire on Saturday evening last, that she expired in great agony the next morning. She was living with Mr. Miller, in Grand street. Mrs. Miller being ill, had retired to bed very early in the evening and left the little girl in the adjoining room to study her Sunday School lesson, and it is supposed that the child dropped asleep, and that her clothes took fire from the lamp. Mrs. M. exerted herself to the utmost, but in vain, to relieve the sufferer, burning her hands badly in the effort.—*New Haven Palladium*.

POSTAGE IN PRUSSIA.—The King of Prussia has given orders that all periodicals on the subject of Evangelical Missions among the Heathen, shall, for the future, be exempted from postage all over the kingdom.

THE EPIDEMIC AT MOBILE.—The Commercial Register of the 14th ult., says:—"We have gloomy prospects to present. We are informed by our best physicians, that the epidemic has increased in malignancy, and that new cases occur daily of the worst type. On yesterday, 2 burials were reported; Saturday, 7; Friday, 6."

We understand that two of our oldest and most respectable citizens, who have resided here over twenty years, were yesterday taken down with the fever."

CURIOUS DETECTION OF A ROBBER.—At the Stockport petty sessions, on Saturday week, two men named Partridge and Hurst, were charged with a burglary in the house of Mr. Rostron Lingard, of Stockport. The principal piece of evidence against Hurst, who is a soldier in a pot of butter. He happened to have broken a tooth of very peculiar form, and having, whilst plundering the house, indulged himself with a mouthful of butter, he had left the shape of his teeth so distinctly imprinted upon the remainder, as to leave no doubt about his guilt.—*Lancaster (Eng.) Courier*.

The kidnapped boys, Hassard and Francis, have both been restored to their parents. The kidnappers, we learn, were not surrendered by the Executive of Virginia, to the officers who went from Worcester, with a requisition from Governor Everett. This refusal to surrender the criminals did not spring from a desire to screen them from punishment, but was caused by legal restraints. They must first be tried for kidnapping the boys under the laws of Virginia. The court before which they will be tried, does not sit until December. One of them, too, has been arrested on a civil process, and cannot be taken from Virginia until the debt is settled.—*Boston Post*.

A homicide of a rather singular character was perpetrated last Thursday, near Syracuse. A pedlar, bending under the weight of his pack, encountered on one of the bye-roads of that region, a foot pad who demanded his money. The pedlar handed out his pocket book. "Is this all?" asked the robber. "No," said the pedlar. "Well then, fork up, and be quick." The pedlar put his hand in his bosom, drew out a pistol and shot the robber through the heart. The body was recognized as that of a convict just discharged from the Auburn prison.—*Buffalo Ad.*

It would seem that the oldest house in the United States, so far as can be accurately ascertained, is now standing in Old Guilford, Conn., which was built in the year 1639; consequently it is now 200 years old. It is of hammered stone, and stands on a beautiful rise of ground, commanding a delightful view of the Long Island Sound, up and down as far as the eye can reach. It seems this house was built by the Rev. Mr. Whitfield, who led the settlers there, and was the first minister of Guilford.

OCTOBER FIRES.—It has been ascertained that during the month of October, there have been in different parts of the United States, no less than twenty-eight fires, which destroyed over six hundred buildings, making a loss of \$1,413,000. This is a much greater loss than we have ever before recorded in one month, in the United States. A great portion of these fires, it is evident, were the work of incendiaries.—*Hart Courier*.

RUEZ AND MONTEZ.—The Spaniards, Ruez and Montez, owners of the slaves now in prison at New Haven, and who were lately imprisoned in New York on the affidavits of two of the Africans, have been discharged after a hearing before Judge Inglis, of the Court of Common Pleas, Montez on filing nominal bail, and Ruez in the sum of \$250.

GOOD NEWS.—The Washington Globe says that orders have been given to prepare a sloop of war and a schooner with all possible despatch, for cruising on the coast of Africa, in execution of the laws of the United States against the disgraceful traffic in slaves, and for the protection of our lawful commerce in that quarter.

FLORIDA.—Indian murders continue—the peace is again broken. The latest intelligence is that the garrison under Lieut. Tompkins, at New River, were invited by the Seminoles to a dance in that vicinity. Only three of them went, and they were all treacherously murdered—one of them receiving fifty balls in his body.—*Courier*.

THE HADDAM MURDER.—The individual arrested, charged with the murder of Burr, is Gilbert Thomas, not Gilbert Brooks, as has been erroneously stated in several papers. The examination of Thomas took place last week; he was bound over for trial at the next term of the Superior Court in Middlesex county.—*Courier*.

SLANDER SUIT.—Lieut. Meade, of the U. S. Brig Washington, has, it is stated in the N. Y. Dispatch, instituted a suit for slander, against Mr. Lewis Tappan, of that city—damages laid at five thousand dollars. The ground of the suit is said to be Mr. Tappan's assertion, that the Lieutenant had secreted money found on board the slave schooner Amistad.

Why do young ladies who have received a good education dance so well and talk so ill? Because, in the modern system of education, the heels are thought of more importance than the head.

REV. CEPHAS PASCO, late missionary to Greece, has returned to this country, being reluctantly compelled to relinquish the chosen field of his labors, on account of the declining state of his health.—*Chr. Watchman*.

A man in Cleveland, Ohio, announces that he has invented a balloon, capable of guidance, by which he is willing to engage to transport the mail from New York to New Orleans in 15 hours. He will be much more likely to transport himself from this world to the next.—*N. Y. Dispatch*.

FIRE AT VICKSBURG.—Several buildings were destroyed by fire at Vicksburg, Miss., on the 9th ult. The entire block from Main to Magnolia street was burnt down.

FIRE AT CHARLESTON.—A steam grist mill, grain store, and ten or twelve wood buildings, were destroyed by fire, at Charleston, S. C. the 23d ult.—supposed to have resulted from accident.

Hon. WM. PENNINGTON, has been re-elected Governor of N. Jersey, by the Legislature now in session; and C. J. Hornblower, Chief Justice.

#### MARRIED.

In this city, on the 13th inst., by the Rev. Mr. Clark, Mr. C. W. Watrous, of Chester, to Miss Eliza Parsons, of Enfield, Ct.

In this city, Oct. 30, by the Rev. Mr. Bushnell, Mr. Russell Arnold, to Miss Mary Benton White, eldest daughter of Mr. George White, all of this city.

At Rocky Hill, Sept. 30, by Rev. Calvin Chapin, D. D., Mr. Frederick Marsh, of Montpelier, Vt. to Miss Chloe Robbins.

#### DIED.

In this city, on the 28th inst., Mr. Samuel Burr, aged 61.

At Somers, 21st inst., Mrs. Celinda Davis, wife of Mr. Asa Davis, aged 30.

At New Haven, 24th inst., Mr. Anson C. Warner, aged 39.

At Bloomfield, Oct. 24th, Miss Harriet Woodford, aged 25, only daughter of Mr. Jeremiah Woodford.

At Norwich, 26th inst., Mrs. Mary May, aged 56, widow of Mr. Ralph May, formerly of this city.

At Buckland, Franklin Co., Mass., on the 19th ult., Rev. JOHN R. PRICE, aged 38 years, formerly from Rocky Hill, in this state. Bro. Price graduated at the Conn. Literary Institution, in Suffield, and for a time labored with the Baptist church in Upper Middletown, but finding his health would not allow him to preach regularly, he went into the north part of Massachusetts, where he was permitted to preach a part of the time to destitute churches. About one year since, he received and accepted a call from the Baptist church in Buckland, to become their pastor; he was ordained and preached one Sabbath, when he was taken bleeding at the lungs, and never recovered so as to be able to preach again. A letter from a brother of that church, says: "On Friday night, about 12 o'clock, we were satisfied that the cold hand of death was laid upon our dear Bro. Price, he was exercised with considerable pain for a short time, when his distress left him, he continued until 3 o'clock in the morning, when without a struggle or a groan he sweetly fell asleep in the arms of death. Bro. Price was too good for us, every one loved him and spoke well of him. His funeral was attended on the 21st ult., and although far from relatives, he was not far from friends; we have but few if any in town, whose death would call so large an assembly together. Bro. Lamb preached from Acts vii. 2, 'And they made great lamentation over him.'"

#### Receipts for the week ending Oct. 30.

S. Rose, 2.00; J. Ketcham, 2.00; J. K. Chapman, 2.00; D. S. Palmer, 2.00; B. Remington, 1.00.

NOTICE.—The Minister's and Deacon's Conference will be held at the meeting house of the First Baptist Church in Colebrook, the first Wednesday, the 6th Nov. inst., at half past 10, A. M.

SILAS ANBLER, Clerk.

The Middlesex County Temperance Society will meet at Upper Middletown, on Tuesday, the 9th of November, at 10 o'clock, A. M.

WM. A. HYDE, Sec.

NOTICE.—There will be a convention of delegates from the Sturbridge and south part of the Worcester associations, at Leicester, (Mass.) on Wednesday, the 13th of Nov. next, at 10 o'clock, A. M., to take into consideration the utility of altering the boundaries of said bodies.

Geo. MIXTER, Assist't. Clerk.

Wales, Oct. 15th, 1839.

THE MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY will hold its next quarterly meeting in the Congregationalist meeting house in Westfield, on Wednesday, the 6th of November next, at 10 o'clock, A. M. The exercises will continue during the day, and there will be an address delivered in the evening. All the friends of liberty and the foes of oppression are earnestly invited to attend, and do what they can for the emancipation of nearly three millions of human beings, hearing the imposts of Jehovah, and groaning under the galling yoke of oppression.

It is desired that there may be a large delegation from each town in the county. R. S. RUST.

#### NEW GOODS.

J. W. DIMOCK & CO.

MERCHANT TAILORS.

HAVE just received their Fall supply of Goods, comprising a very general assortment, which they offer their customers on reasonable terms.

ALL FASHIONS received. A superior article of Coat and Over Coat Cord, and Mohair Fringe for Ladies' Cloaks. October 30.

#### Prices Down!

Broadcloths, Cassimeres, Satinets, &c.

OLD prices for Broadcloths were \$7, \$6, \$5, and \$4. Present cash prices are \$4.50, \$4, \$3.25, and \$2.

Cassimeres—old prices—\$3, \$2.50, and \$2.25.—Present prices—\$2.40, \$1.75, and \$1.67½.

Satinets—old prices—\$1.75, \$1.25, and \$1. Present prices—\$1.37½, 92 cts., and 58 cts.

A full assortment of Dry and Fancy Goods at the same ratio.

N. B. My customers will, doubtless, many of them testify to the truth of the above. A. F. ALPHESS.

Oct. 31. opposite the North Baptist Church.

#### Tavern Stand for Sale.

THAT pleasantly situated Tavern Stand for sale, now occupied by Mr. Barry, formerly by Mr. Chapman, in the Borough of Colchester, opposite Bacon Academy, at the intersection of the New London and Hartford, Norwich and East Haddam Turnpike Roads. The buildings consist of a large, elegant, three story mansion House, Barns, Sheds and other necessary out buildings, with an acre of land or more, as best suits the purchaser. Said House, under proper management, might command as much custom as any place in the vicinity. It may be worthy of remark, that all the inhabitants of this society have the privilege of a gratuitous instruction of their families in the said Bacon Academy. Possession given the first of April next. If not sold, it will be to let. For terms apply to Colchester, Oct. 22, 1839. JOHN TURNER.

#### M. H. TRYON & CO.

Woolen Drapers and Tailors, 246 Main-street.

HAVE just returned from New York, with a full and complete assortment of Cloths, Cassimeres, and Vestings, which they are now opening and offer to their customers and the public generally on such terms as cannot fail to please all who will favor them with a call. As it would be tedious to mention all articles, we would barely mention a few extra cloths.

Extra super wool-dyed black.

Extra super wool dyed Invisible and Spanish fly Green.

Extra west of England blue, a beautiful article for Gentlemen's Cloaks.

Super Imperial Green, a beautiful article for frock and over coats, very cheap.

A piece of rifle green, expressly for over coats, together with a rich assortment of Cassimeres and Vestings of the latest styles.

Those who are about fitting themselves out with garments (of any description) made in a superior manner, and in the latest style, will do well to call on M. H. Tryon & Co., 246 Main street, as they are determined to sell either the material or garments as cheap as if made in any other city. As can be purchased at any other establishment in this city. We further warrant every article we sell or make, to give satisfaction to the buyer. Call and give us a trial.

Hartford, Oct. 4, 1839. 29

#### GURDON ROBINS, JR.,

(Successor to Canfield & Robins.)

HAS just published a new Stereotype Edition of A PRACTICAL SYSTEM OF ARITHMETIC: By J. Olney, A. M.

The following, of the many commendations which this work has received, are respectfully submitted.

From Rev. J. Going, D. D., President of Granville College, Ohio.

This treatise on Arithmetic work, we think, fully sustain his previous reputation as a writer of school classics. It contains a great deal in a small compass, being more comprehensive in its plan than most works of an elementary character, at the same time that it is as simple as the nature of the case admits or requires. In the second part to each branch of the science, he gives an illustration of each rule and process, and thus renders it an intelligible and rational affair. The author thus avoids the two extremes found in many other works—of either being on the one hand, altogether didactic, affording to the pupil mere authority, or, on the other, of explaining and simplifying every thing to insipidity.



## POETRY.

## ON THE DEATH OF AN INFANT, WHO DIED AT DAY-BREAK.

Written and presented to his wife, by Rev. R. Cecil.

"Let me go, for day breaketh."

Cease here longer to detain me,  
Fondlest mother, drown'd in woe;  
Now thy kind caresses pain me,  
Morn advances—let me go.

See yon orient streak appearing,  
Harbinger of endless day!  
Hark! a voice the darkness cheering,  
Calls my new-born soul away.

Lately launched, a trembling stranger,  
On the world's wide boisterous flood,  
Pierced with sorrow, tossed with danger,  
Gladly I return to God.

Now my cries shall cease to grieve thee,  
Now my trembling heart find rest;  
Kinder arms than thine receive me,  
Softer pillow than thy breast.

There, my mother, pleasures centre;  
Weeping, parting, care or woe,  
N'er my Father's house shall enter:  
Morn advances—let me go.

Peace, and joy, and endless blessing,  
Pour their streams upon thy heart!  
Thus (no language yet possessing)  
Breathes my spirit ere we part.

Yet, to leave thee sorrowing, rends me,  
Though again his voice I hear;  
Rise! may every grace attend thee,  
Rise! and seek to meet me there.

## MISCELLANEOUS.

From the Youth's Friend.  
THE TWO HOUSES.

I once knew a rich man who determined to have a very large and beautiful house built for himself. He bought a lot of ground in a beautiful part of the city, and took great pains to have the house built in the best manner. There were many spacious rooms and wide halls. It was planned so as to be warm in winter and cool in summer. No expense was spared to have it as comfortable and complete a dwelling as could be made. No doubt he looked forward to many years of enjoyment in his new and elegant house.

At the same time that this large house was preparing for himself and family, he had another built for him. And there was a great difference between the two; for the second house had but one small room for the whole family, and that room was mostly under ground. It had, indeed, strong walls and was built of marble, but it had no windows and but one door; and that was made of iron. You see the two houses in the picture; and what a contrast there is between the wide mansion, so bright and handsome, and the low building under the willow tree, which one would scarcely notice! Yes; those two houses were built for the same people. The one was for the living family, the other for the dead; for the low house under the tree is the vault in which their bodies are to be placed, as one after another will be called away from life.

The vault was soon finished, and it was ready long before the large house. And into which do you think the rich owner himself went to take up his first abode? Strange as it may seem, he was ready for the vault before the fine dwelling was ready for him; and many months before the spacious rooms of the new house were fit to be inhabited, its builder was laid in the narrow, dark, and cold apartment, which he will not leave until the earth shall give up its dead at the last day.

This is a fact which ought to fix the attention of the young. To you, every thing in life seems bright and happy, and promising great enjoyment, and you forget its end, or you imagine it is too far off to be thought of. The house of the living is so large and beautiful, that it hides from your sight the house of the dead. But remember that, like the man I have been telling you of, you may have to lie down in the grave before you have entered upon the pleasures of life which you are expecting. If you will be wise, you will live and act in such a manner as to be prepared for both life and death; to enjoy the one, and not to fear the other. The Saviour has declared that "Whosoever liveth and believeth in me, shall not die." The true believer, whose sins are pardoned, and who is accepted in Christ, has the promise of a house not made with hands, but is eternal, not in this perishing world, but in the heavens; and the passage there from this life to that, is not to die, as the world speaks of death; it is to fall asleep on earth, and awake with God.

**QUARRELS.**—One of the most easy, the most common, most perfectly foolish thing in the world is to quarrel—no matter with whom—man, woman, or child; or upon what pretence, provocation, or occasion whatsoever. There is no kind of necessity in it, no manner of use in it, and no species or degree of benefit to be gained by it, and yet, strange as the fact may be, theologians, politicians, lawyers, doctors and princes quarrel; the church quarrels, and the state quarrels; nations, tribes, corporations, men, women, and children, dogs and cats, birds and beasts, quarrel about all manner of things, and on all manner of occasions. If there is any thing in the world that will make a man feel bad, except pinching his fingers in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes, and in the eyes of others; and, what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

**CURIOUS CALCULATIONS.**—Some animalcules are so small, that many thousands together are smaller than the point of a needle. Leewenhoek says there are more animals in the milt of a cod-fish than men on the whole earth, and that a single grain of sand is larger than four thousand of these animals. Moreover, a particle of the blood of one of these animalcules has been found, by calculation, to be as much less than a globe of one-tenth of an inch in diameter, as that globe is less than the whole earth. He states that a grain of sand, but the hundredth part of an inch in diameter, will cover 125,000 of the orifices thro' which we perspire, and that of some animalcules 3000 are not equal to a grain of sand. Human hair varies in thickness from the 250th to the 6000th part of an inch. The fibre of the coarsest wool is about the 500th part of an inch in diameter, and that of the finest only the 1500th part. The silk line, as spun by the worm, is about the 5000th part of an inch thick; but a spider's line is perhaps six times finer or only the 30,000th part of an inch in diameter, inasmuch that a single pound of this attenuated, yet perfect, substance would be sufficient to encompass our globe. The human skin is perforated by a thousand holes in the space of a square inch. If, therefore, we estimate the surface of the body of a middle sized man to be 16 square feet, it must contain not fewer than 2,304,000 pores. These pores are the mouths of so many excretory vessels, which perform the important function in the animal economy of *insensible perspiration*.—*Shaw's Nature Displayed.*

From the Vermont Temperance Star.  
THE NIP OF SLING.

"Give us a nip of sling," said a young Catechumen in the school of rum drinking, as he bristled up to the bar of a village groggery, "give us a nip of sling, to wash down the 'teetotal' lecture we have just been hearing!"

"Nip of sling," thought I, as I walked away, musing, and trying to analyze the cognomen—how appropriate!

I. "Sling," as a verb, means to *throw* or *cast out*. And so, thought I, his "sling" will "throw" the remnant of his money to the winds—if he has a family it will "throw" them, 1st, Into *discouragement*, 2d, Into *wretchedness*, and 3d, Upon the *town*.

It will probably "sling" himself, 1st, Into *idleness*, 2d, Into *debt*, 3d, Into *crime*, 4th, Into the *ditch*, 5th, Into *prison*, 6th, Into a *drunkard's grave*, and 7th, Into a *miserable eternity*.

II. Sling, as a noun, means, 1st, Something to "throw with," and 2d, Something to "hang in." If my analysis of it as verb is correct, the first definition is true; and when the sheriff, the judge, the jury, the hangman, and the gallows, came rushing into my mind, surely, thought I, there is more truth than fiction in its second definition.

And there is the qualifying word "nip." This means "to bite," "to blast," and "to pinch." The first agrees with Solomon's description of intoxicating drinks—"it *bite*th like a serpent and stingeth like an adder." It blazeth the fondest hopes of parents, wife and children; and how often has the drunkard, as he stood upon the hangman's scaffold, pointed to the "nip of sling," as the procuring cause of his awful and final *nip* in the *sling*.

Thus musing I felt constrained to warn the young man to "sling" his "nip" into the fire; and go and wash down his "teetotal lecture" with a hearty draught of *cold water practice*. A. A.

**VAIN LEARNING.**—The character and genius of the age we live in is learned: the pretence at this day so high, and so universal, that he is nobody now, who hath not a new system of the world, a new hypothesis, in nature, a new model of government, a new scheme of God's decrees, and the greatest depths of theology. We are many of us acute philosophers (that must not be disputed us); most of us grand politicians and statesmen too; all of us (without exception) deep divines;—will needs be wiser than our neighbors, but, however, wiser than our teachers and governors, if not wiser than God himself. A kind of moral rickets, that swells and puffs up the head, while the whole inner man of the heart wastes and dwindles. For like the silly woman (2 Tim. iii, 6, 7) disciples to the old Gnostics, while we are thus ever learning, (pretending to great heights and proficiencies) we come never to the knowledge of the truth (the Truth which is according unto Godliness): in fine, amongst so many learners, they are but few that learn righteousness.

**THE JEWS IN FRANCE.**—They enjoy complete religious liberty; and their rabbies are paid by government. They have a divinity school at Metz, where their rabbies are educated, and receive much scientific instruction. There is much unbelief among them—and in their discussions, they appeal indifferently to the Scriptures, or to the Talmuds; and sometimes adopt the infidel objections of Voltaire. Hebrew is very little understood among them, except by the rabbies of the new school; the Bible is in general a sealed book, even in its letter. The most learned books written by them of late years, denote much infidelity. If they are to be converted, it must be by the instrumentality of plain truth, addressed to them as sinners, and by persuading them to send their children to Christian schools.—*Boston Recorder.*

Life, according to an Arabic proverb, is composed of two parts; that which is past a *Dream*,—and that which is to come, a *wish*. This is exceedingly well exemplified in the lives of all of us. We regard past experience as but a dream, and wish no more consideration. Our future life a wish, is in no measure regulated by the past, till we grow so old as to look to no future side of the grave. Then we say, "If we could but live it over again!"

The laboring man, in the present age, if he does but read, has more help to wisdom than Solomon had. Life is short; it cannot afford time for enmities.

## NOTICE.

THE co-partnership heretofore existing between the subscribers in the Bookselling and Publishing business, under the name and firm of Canfield & Robins, is, by mutual consent, dissolved; said dissolution to take effect from and after the first day of February, 1839. All notes and accounts due the said firm are to be paid to G. Robins, Jr., and all demands against said firm to be paid by said Robins.

P. CANFIELD,  
G. ROBINS, JR.  
Hartford, Aug. 24, 1839.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are—

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.

AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 8 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of Schools.

MARSHALL'S SYSTEM OF PENMANSHIP; Nos. 1, 2, 3 and 4, with copies attached.

MARSHALL'S SYSTEM OF BOOK-KEEPING, by single entry.

—ALSO—  
A full assortment of School, Classical, Theological and Miscellaneous Books, which he will sell on the most accommodating terms.

\* Merchants, School Teachers, and Library Companies, supplied at the lowest rates.

G. ROBINS, JR., 180 Main Street.  
Hartford, Sept. 9, 1839.

## A. F. HASTINGS,

Having been receiving New Goods for the last four weeks, is now prepared to offer a full assortment of good goods, on as fair terms as any other concern;—among those lately opened are

MERINOES in French, German, and English, of all colors; Mouseline de Laines, a large assortment, from 37½ cts. to \$1.00 per yard; Plain and Figured Bombazines and Alpines, with many other new styles of Worsteds.

CALICOES in French and English of entire new patterns; Black and dark blue grounds do. with chintz figures; Mourning and second mourning do.; 1 case American Prints of fine and heavy cloths, and fast colors, at 1s; 1 do. at 12½ c; 1 do. at 10 c;—Furniture Calicoes; Gothic Chintz; Drapery Muslins, &c. for window shades.

SILKS in splendid jet and blue black, Gros de Swiss, Gros de Rhine, and Gros de Royal, &c.; plain and figured colored Repe and Gros de Alpines; plaids and stripes; colored Satins; wide black Silks of high lustre at 50 c; Sinchews and other Apron Silks.

FLANNELS in white and colored of all qualities, some that will be warranted not to shrink in washing; Bleached and unbleached Canton Flannels.

Marseilles Quilts; Colored Table and Piano Forte Covers; Damask Table Cloths and Napkins; Damask and Russia Diapers.

House and Kitchen Linens; Towels and Dock Muslins;—Plain, plaid, and satin striped Cambrics; Lace Goods; new Shawls and Handkerchiefs, some splendid embroidered Thibet ones; Mouslin de Laine and Satin Scarfs, &c.

Domestic Goods; Tickings; bleached and unbleached Cottons; 5-4 Waltham, Hamilton, and Phoenix Sheetings; Cotton Yarn; Batting; Wicking and Wadding.

Also, in the Cloth department,  
A full assortment Broadcloths, consisting of black, blue, green, brown, olive, mix'd, &c., worth from \$2 to \$8 per yard—bought at auction, and will be offered at great bargains.

Cassimeres and Satinets, in plain and fancy, a great variety.  
Pilot and Beaver Cloths for overcoats of all qualities; Green Baize, &c. &c.

WANTED.  
3000 yards Homedam Flannel; 2000 pairs long and short Stockings; 2000 runs Woolen Yarn; Mittens, &c., in exchange for goods at cash prices.

No. 219 Main-street.  
Hartford, Sept. 10, 1839.

## New Fall Goods.

JOHN OLMDIST & Co. will open in all this and the coming week their full fall supply of DRY GOODS, CARPETINGS AND FURNITURE GOODS; have received this day very rich French Prints and Mouseline de Laines, in entire new fall designs; black and colored, figured and plain Silks, some of which are of very superb quality; a complete assortment of Merino Goods; Bombazines and Shawls; also, will open early next week in their cloth room, the best assortment of Cloths, Cassimeres, Satinets, Vestings, Pilot and Beaver Cloths and other winter fabrics that they have ever offered. Customers wishing to purchase Goods of superior quality and at fair prices are respectfully invited to examine their stock.

Hartford, Aug. 1, 1839.

## W. S. CRANE,

## DENTIST.

Exchange Buildings, North of State House.  
REFERENCES.—Messrs. E. & J. Parmleys, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bry-an, New York.

March 31st, 1838.

## BLANKS.

STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by GURDON ROBINS, JR.

180 Main-Street.  
Hartford, Aug. 23, 1839.

## FOR SALE.

THE CONVERT'S GUIDE to the First Principles of Evangelical Truth, sustained by the united testimony of our Lord Jesus Christ, the holy Apostles, and many Pedobaptist Divines, and others. Compiled by I. ROBINS, Pastor of the Baptist Church, New Haven, Conn.

GURDON ROBINS, JR.  
August 30, 1839.

## Notice.

IS hereby given that the subscribers have been appointed by the Court of Probate for the district of Berlin, Commissioners on the estate of Riley T. Finch, late of Berlin, deceased, represented insolvent; and that six months are allowed by the said Court to the creditors to bring in their claims duly proved against said estate; and that they will attend to the duties of their appointment at the Probate Office in said Berlin, on the first Saturday of November and March next, at 1 o'clock on each of said days.

Dated at Berlin, the 12th day of Oct. 1839.  
CYRUS STANLEY, } Commis-  
WM. H. SMITH, } sioners.

## Green's Almanack for 1840.

UST Published and for Sale by G. ROBINS, JR.

## THE FAMILY VISITER,

EDITED BY THEODORE DWIGHT, JR.

AT \$2 50 PER ANNUM, IN ADVANCE.

Subscriptions received at the Office of the Baptist Advocate, No. 122 Nassau-street, N. Y.

THIS is a New Publication, commenced in January last, partly on the plan of the English Penny Magazine, and is issued in Monthly parts, of forty quarto pages each. Every number contains, at least, from twenty to twenty-five Engravings, of an expensive character, costing from \$5.00 to \$25.00 each—printed on fine paper, and with the greatest neatness. It will make at the end of each year, a volume of 464 quarto pages; and considering the costly character of the work, its expensive embellishments, and the laborer research constantly necessary to give variety, interesting and lasting value to its pages, is one of the cheapest, and most useful publications ever issued in this or any other country.

This paper is intended to furnish, at a cheap rate, a variety of pleasing and instructive matter, for persons of different classes and ages, particularly in those departments of knowledge which are of most general interest and concern, and are best calculated to enlarge the mind, gratify and elevate the taste, direct to the useful occupation of time, and improve the character. Every thing of an opposite tendency will be carefully excluded.

The contents of each number will be ranged under different heads, like the following: Useful Arts, Curiosities, Natural History, Science, Literature, Literary Associations, Juvenile Instruction, News, Travels, Antiquities, Poetry, Music, &c.

The recent multiplication of various publications, particularly of cheap newspapers, of a bad moral tendency, has justly alarmed the friends of virtue, good order and the law; for it is evident that their influence must be extensive in proportion to their circulation; and this is known to be unfortunately great. Too often it is the fact, that even good men who perceive something of their evil tendency, lend their countenance to them not only by purchasing and reading them, but even by admitting them into their families. The excuse has often been made that they are convenient and cheap, and that such publications as they would approve are scarce, or high priced.

It is the great object of the Family Visitor to supply the want complained of, and all the matter it contains, whether original or selected, is designed to attract, instruct and improve. The paper is white, the type clear, and the execution particularly attended to by one of the proprietors, who is a skilful printer. The size is large, each number containing eight pages quarto; and being wholly occupied with reading matter, to the exclusion of advertisements, affords an unusually cheap, pleasing, and instructive Family periodical.

It was established not without much reflection and preparation, with a view that it should obtain a circulation and a standing in this country, like that which the Penny Magazine has in England; and it may be here observed that while it contains the same number of pages as that work, they are much larger, the typographical execution is carefully attended to, and its contents are especially designed for American readers.

## NOTICES OF THE PRESS.

This is the title of a monthly periodical, the plan of which strikes us as excellent, and which is conducted with good judgment and ability. It is in quarto form, each number containing forty pages. The articles are part original and part selected; and they are accompanied by numerous illustrative engravings on wood. These engravings form a prominent and valuable feature of the work. The number now before us contains no less than 28, and they are remarkably well executed.—*Boston Courier.*

The Family Visitor is the title of a new periodical published monthly in New York, at the moderate price of two dollars and fifty cents per annum, and edited by Theodore Dwight, Jr. Its design, that of uniting articles of general interest to children as well as grown persons, with useful information. It is illustrated by very fair wood cuts; some of which, showing the different varieties of the mulberry, must be valuable; and the typographical execution is better than usual in such works.—*Globe.*

This work is full of the most valuable and interesting information, arranged under different heads, and illustrated with numerous cuts. The selections are made with superior taste, and discover great industry and tact on the part of the editors. It is somewhat on the plan of the English Penny Magazine, and while much that is heavy and dull in these works is excluded from this, it abounds in more that will please and instruct the general reader.

This work is published on such terms as to make it a cheap and desirable family paper.—*Chenango Telegraph.*

We have received the first monthly number (for January) of this publication. It is got up somewhat in imitation of the English Penny Magazine, containing the same number of pages, though of a much larger size, and executed altogether in a finer style. It is embellished with numerous engravings of a superior order, those generally found in works of this kind. Every thing of a demoralizing tendency is carefully excluded, while all the matter it contains is designed to improve as well as entertain. The present number is neatly covered with colored paper, and contains much that is pleasing, instructive, and ornamental. We think it cannot fail to prove an agreeable visitor to the family circle. It will make at the end of each year a volume of 464 quarto pages, and considering its beauty and interest, it is certainly one of the cheapest publications to be met with. The price is \$2 50 a year, if paid in advance.—*Connecticut Courant.*

This publication can be as safely recommended to the good opinion and encouragement of the public, as any that we know of, and if each family would furnish itself with the numbers as they appear, at the end of a year or two it would find itself in possession of a "Library of useful and entertaining knowledge" that will be of great value—and such an one as no family should be without.—*N. Y. Gazette.*

We have received the second monthly number of "The Family Visitor." It contains a great variety of entertaining and instructive matter, and fully equals the former number in general interest. It is executed with great taste and neatness, and is certainly deserving of patronage.—*Patriot & Democrat.*

The Family Visitor is a periodical of unusual merit—its style of typography is very neat, richly embellished, and its contents interesting and instructive.—*Boston Morning Post.*

A splendid monthly Magazine of the quarto size, elegantly printed and richly embellished with appropriate cuts, of which the first four numbers, making one monthly part, stitched and covered, have been shown us. This work we think bids fair to be a valuable addition to our periodical literature.—*Christian Advocate and Journal.*

We have received the monthly number of this publication for February, which fully sustains the high character of the work, by the interest and variety of its matter, and the beauty of its pictorial illustration.—*Congregationalist.*

We are highly pleased in the perusal of the contents of this number, and doubt not of its future usefulness. The work is beautifully embellished with a variety of cuts, and its mechanical appearance is superb. The publisher seems to have anticipated the views and wishes of a numerous class of the reading community, and the happy adaptation of the work eminently accords therewith.—*Frontier Journal.*

A single volume will constitute a cyclopaedia of useful knowledge.—*Boston Times.*

SIXTEEN DOLLARS, remitted free of postage, by any one individual, will procure a set of the CHRISTIAN LIBRARY, together with the BAPTIST Advocate and FAMILY VISITER, for one year; or \$5.00 for the two last publications.

It is necessary here to state, that no orders for any of the publications issued from the "Baptist Book Room," will be attended to, unless they are accompanied by the necessary remittances. Our terms, in all cases, will be PAYMENT IN ADVANCE.

## AN IMPROVED SYSTEM OF

## ARITHMETIC,

FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important, and can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."

B. F. HEDDEN,  
Teacher of the Public School, Mystic Bridge,  
Stonington, Conn.

"PORTERVILLE, July 17, 1839.  
"Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."

DUDLEY A. AVERY,  
Teacher of the Public School, Porterville, Conn.

"STONINGTON, July 16, 1839.  
"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."

LATHROP W. WHEELER,  
Principal of Select School, Stonington, Borough, Ct.

"STONINGTON, July 16, 1839.  
"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost the system now in use, and I think this should, as I hope it speedily will, take the place of them all."

EBENEZER DENISON, JR.,  
From Dr. D. S. Hart, an eminent Mathematician.

"NEW LONDON, July 19, 1839.  
"I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."

J. E. WOONWORTH,  
Teacher of New London Grammar School.

"NEW LONDON, July 19, 1839.  
"From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller manuals, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit."

SAMUEL B. SMITH,  
Teacher of New London Public School.

## HARTFORD

## Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.,	Junius S. Morgan,
Albert Day,	Ezra White, Jr.,
John D. Russ,	

ELIPHALET TERRY, Pres't.  
JAMES G. BOLLES, Sec'y.  
March 23, 1838.

## ETNA

## INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is